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find his supposedly unscientific methods vindicated. Professor Myres attempts to answer the question "How far was a science of anthropology, in the sense in which we understand it, contemplated as possible in the Great Age of Greece"? He refers to Hesiod's scheme of archaeology, and remarks that his observation that primitive man was a forest-dweller, who grew no corn and subsisted on acorns, shows a reasonable interest in human origins far beyond the average of archaic or barbarian speculations. Anaximander and Archelaus of Miletus held views which "presuppose an almost Darwinian outlook on the animal kingdom, and an understanding of comparative anatomy, which hardly becomes possible again before the Renaissance". Aeschylus again, especially in the fragments of the Prometheus Solutus, gives ethnological details "of high value, both as a record of current knowledge and as an indication of the contemporary phases of theory". Herodotus advances beyond Aeschylus in his scheme of ethnology, as in the famous passage (8. 144), where the Athenians reject the proposals of Alexander of Macedon, and refuse to desert the Greek cause, for "Greece is of one blood, and of one speech, and has dwelling-places of gods in common, and sacrifices to them, and habits of similar customs". As Professor Myres says, "To this analysis, modern ethnology has little or nothing to add. . . . So far as Herodotus presents us with an ordered scheme of anthropological thought—with a science of anthropology, in fact—he is little, if at all, behind the best thought of our own days". Again, Herodotus was not handicapped by "those literary misconceptions which so long retarded the study of man in the modern world". He is prepared to grant 10,000, or even 20,000 years for the Nile to fill up the whole Red Sea (2. 11)—too short an allowance, from the point of view of modern geology, but "more than double the whole length allotted to 'geological time' within the memory of men still living".

One of the most suggestive parts of the paper is the remark that of all the data that Herodotus gives us about foreign peoples two items are more insistently recorded than the others—the marriage customs and the principal source of food. These Professor Myres connects with the question of the position of woman at Athens—a burning one already, as we can see from the discussion in the Eumenides, 'Is a man nearer akin to his father or to his mother', and of course carried further in the plays of Euripides—and with the views set forth by Hippocrates, that men's social organization as well as their physique is affected by their economic régime—ideas that have their climax in the *Republic* of Plato (on the second point, note especially the diet of the citizen, as set forth by Socrates,

Rep. 370-2, and Glaucon's comments thereon). Professor Myres concludes with an appeal to others to carry forward "an inquiry into the anthropological basis of the political doctrine of Socrates; and so to link him on this side of his thought with that great body of naturalist work, which I would gladly believe that he came not to destroy but to fulfil".

In this short review it is impossible to do justice to this very interesting paper, much of which has not been commented on at all, but perhaps enough has been quoted to show its interest and suggestiveness to students of the Classics in general, and of Herodotus in particular, "the man who stands next after Homer as exponent on a generous scale of his country's thought and life". G. M. HIRST

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Herodotus VII and VIII. Edited with Introduction and Notes by C. F. Smith and A. G. Laird, of the University of Wisconsin. New York: American Book Co. (1908). Pp. 8-17 Vita and Appreciation; 18-19, Epitome; 20-81 Grammatical Summary; 83-422, Text and Notes; 423-442, Bibliography, Textual Criticism and Indices.

Shall the twentieth century college editions of the Classics serve as repositories of the scholarly professor's gleanings, or shall the student's immediate needs be the criterion as to what shall be included in the regulation Introduction, Notes and Appendix? This edition shows tendencies in both directions, with a commendable leaning, however, towards the latter alternative. Sitzler's edition is used "especially as a guide in the effort to be brief, to the point and not over-learned".

This does not mean that scholarliness is in any degree sacrificed. The syntactical introduction—an independent study of Professor Laird's made expressly for this edition—is all that could be desired. In the logical arrangement of grammatical headings, as in the painstaking completeness of its illustrative references, it compares remarkably well with Seymour's Study of Homeric Usage.

Professor Smith's historical introduction lays no claim to originality. Borrowed from Stein's *Einleitung*, it contains a helpful epitome of the nine books and an appreciative criticism of Herodotus as a historian. The Vita, however, might have been made more interesting and more pedagogically what it ought to be by the omission of the full-page discussion of the date of Herodotus's death, and by the insertion of the easier citations (especially Suidas) for the mass of foot-references.

The carefully prepared indices are praiseworthy, with their elaborate lists of Herodotean words, idioms, periphrases and notable constructions, Ionic words, poetical words and phrases.

The monotony of the solid text is broken and the student's attention secured by printing the notes at the foot of the page. The commentary to Book VII is the work of Professor Smith, that to Book VIII of Professor Laird. As the notes to the latter book naturally abound in more continuous references to the syntactical introduction, instructors will perhaps find it more suitable to begin with. A faithful text, a frontispiece showing the bust of the great historian, four maps, are other features that commend this edition to the instructor. He must be indulgent enough with his classes, and tactful enough to see that not all the appeals in the notes to compare this and that other reference with some other portion of Greek literature or of Herodotus are meant as duties to be fulfilled by even the most ambitious of his students, but rather meant for his own guidance and illumination. For that reason many of the phrases and abbreviations in the notes are to be explained by the instructor. There is an occasional evidence of the bungling work that a bad type will do, or a careless electrotypist or press-feeder may be guilty of, that mars the perfect appearance of the book, requires the watchful eye of the instructor, and ought really to be apologized for by the publishers.

ABRAHAM DEIXEL

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FARM, CASTLE, AND CITY

Dr. Schuchhardt, best known in this country by his *Life of Schliemann*, as Director of the Hanover Museum has given much attention during the last years to the rise and growth of city settlements in northern Germany. In an article published in the *Neue Jahrbuecher*, June, 1908, he makes known some of the results, and draws highly interesting, though perhaps debatable, conclusions for the oldest settlement in Greece and Italy.

Contrary to opinions prevailing in former years, most of the north German towns did not spring up as walled settlements. The nobles themselves did by no means live in fortified castles, but as a rule spent their time on a farm, with their families, dependents and serfs. For times of war, however, they maintained in the immediate neighborhood a walled place of refuge (*Fluchtborg*). The security thus guaranteed drew to the neighborhood of the farm artisans and merchants, and from these unfortified settlements the walled town has sprung by being incorporated within the enlarged walls of the Refuge. The same origin is claimed by Mr. Schuchhardt for the Greek city. Two expressions occur in Homer for city: *ἄστυ* and *πόλις*. It is customary to interpret them as citadel and city, respectively. The author claimed that the true relation is the opposite one, *ἄστυ* being the, originally open, settlement of the lower classes, *πόλις* being the walled

citadel. He examines in support of his claim several passages in Homer, e. g. *Iliad* 6. 287 ff. Here Hecuba summons the old women throughout the *ἄστυ*, and then goes with them to the *πόλις*, where the temple of Athene is situated. The only attribute, it is claimed, which Homer gives to the *ἄστυ* is that of great, while the laudatory epithets of beautiful, well walled and so forth are lavished on the *πόλις*. In further support of his theory, the author quotes from a communication from Professor Osthoff. According to this scholar, *πόλις* is etymologically connected with Latin *palatium*, and Lithuanian *pilti*, 'castle', from a root meaning 'to heap up' (an earth wall). An examination of further passages is given to prove that even in Homeric time city life had not yet taken the place of the unwalled settlement near the farmyard of the overlord. In support of this claim Mr. Schuchhardt quotes the description of the home of Odysseus, and of that of Circe. Even in the much more splendid home of Menelaos the geese were in the yard. Archaeological investigation of the reputed sites of the homes of Menelaos and Nestor has so far failed to reveal any trace of Mycenaean palaces. The existence of castles of refuge is seemingly proven from Dionysius of Halicarnassus, who ascribes in his *Archaeologia* the founding of such places to Servius Tullius. But in Elis also there were such refuges, by name of Pyrgos and Thalamae. Excavations on the Aspis at Argos, likewise, show only a fortification as protection in times of war, without any trace of a lordly palace within the lines. For Athens a similar condition can be proven from the embarrassment in which Thucydides finds himself (2. 15). Before Theseus, he says, the present *ἀκρόπολις* was the *πόλις*, including the parts to its south. The proof of this is, among others, that the acropolis is still called *πόλις*. This embarrassment, says Mr. Schuchhardt, arises from a confusion between the earlier and the later meaning of the word *πόλις*. As a matter of fact, the acropolis was at all times merely the citadel, and so the excavations have revealed there the remnants of a Mycenaean palace. The oldest settlement, however, was in the plain of the Ilissos, near the spring Kallirrhoe, and it is for this reason that we find some of the oldest sanctuaries near this spring, just as the sanctity of this water, mentioned by Thucydides, finds its easy explanation in the fact that it was the spring of the oldest city. Here, then, in prehistoric times, was the farm of the lord, while the acropolis served only as refuge for war times. A faint recollection of this fact may still be discerned in the life of Theseus according to Plutarch, who makes the Kallirrhoe district the seat of the palace of Aegeus.